THE

Creation of the world

BEING

An Exposition on the *Hebrew* in the first Chapter of *Genesis*.

As it was Delivered at Sir *Balthazar Gerbiers* Academy in *White Fryers*.

BY

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The first Oration,
Concerning the First Dayes WORK.

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To the
Right High, and Supreame Power of this Nation, the *Parliament* of *England*.
And in particular, to the Right Honourable *William Lenthall* Esquire, Speaker (and to every individuall Member) thereof.

Right High and Honourable,

UPon the clear demonstrations of the Right Worshipfull Sir Balthazar Gerbier, his admired love to this Commonwealth, to make it as happy in a gallant Academy as other Nations, I was easily perswaded to offer there this small talent of my trueſt and deareſt affections, towards the erecting of ſo ſtately a Fabrick, And here now it proſtrates it ſelf at your feet.

Me thinks Englands Reformation at this time, reſembles much the world in the firſt daies Creation, here is a new forme of a Commonwealth, by the Providence of God moulded, which is hoped to be the beginning of a new heaven and a new earth. The ornaments of this State are not yet beautified in perfection, nor have all men proweſſe to enjoy this glory yet, becauſe a great darkneſſe is ſtill ſpread over England. But were

not men infatuated; they would see and acknowledge that glorious worke which God hath put into your hands: And how wonderfully the Spirit of God, which moved on the face of the waters, hath supported you, and wrought by you; The Lord go on still with you, untill he hath compleated his own work, to his eternall glory and praise.

And as by many Acts so by your late Resolutions to furnish all parts in this Nation, with able and godly Ministers to preach Jesus Christ; a glorious light it is hoped, is breaking forth, as to settle, so to enlighten and refresh the soules of Gods people, and to divide between light and darknesse, which is the first great work of Reformation, wherein goe on and the Lord prosper you.

Yet in the middest of your great presents of State, be pleased, Right Honourable, to accept this seasonable New years gift, humbly tendred from (though a mean hand, yet) a cordiall heart, by him, who can think himselfe happy in no enjoyment, but what is sweetned by your prosperity, in the great and glorious workes of God, and is

Your most reall servant in
the Lord Jesus,
HENRY WALKER.

The

THE Creation of the WORLD.

BEING An Expoſition on the Hebrew in *Geneſis* the firſt Chapter.

The firſt Oration, concerning the firſt Dayes Work.

Right Honourable and the reſt, Lovers of Vertue.

MOſes begins the Hiſtory of the firſt dayes work of the Worlds Creation thus:

בראשית ברא אלהים את Geneſis 1. 1.
השמים ואת הארץ

(*Bereſhith bara elohim eth haſhamajim veeth haarets.*)
In which he ſhews how the viſible world ſprung from

outflowne divine power: And *Montanus* translates it thus. *In principio creavit Deus, Cœlos & terram.*

And it is rendered in our English Bible as followeth; *In the beginning God created the Heaven and the Earth.* But I will God inabling mee, explaine every word in order, clearly to your understandings, *The Lord give a blessing to it.*

בראשית (*reshith*) *beginning*; is a noune derivative (of ראש (*raash*) *to cause beginning, or first*) and from thence takes its signification; and it is of the *feminine gender*, to shew its naturall production, of what God from all eternity hath appointed it.

And here being no emphaticall ה (*h*) for its prefix, it is not properly to be translated *in the beginning* but *in beginning*; and it teacheth us that *the first of all things (out of God) hath beginning*: God, and only God, is from eternity.

ב (*b*) the prefix signifies *in*, by which we may learn, That all *Gods decrees are accomplished in his own time.*

ברא (*bara*) he *created*; It is the root it self, it signifies *to make of nothing*, which is proper only to God: All Artists are said to make, according to their severall works, but God alone createth.

Some of the *Hebrew* Rabbins, have delivered their opinions, that the severall Letters of these two first words בראשית ברא being summed up in figures; did prelage the time to be, in how many years after the creation of the world, the *Messias* was to come, as thus

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which

so 3910. And about that time it was that Christ came.

אלהים (*elohim*) *God*, is a Noune derivative of the Masculine Gender and plurall number, for אלוה (*eloah*) is the singular.

But there is a great controversie of what root it is derived.

Some are of opinion, that it is of אלה (*ajal*) *to strengthen*, and so it signifies Gods *omnipotency*; but from thence he is called אל (*el*) *God omnipotent*.

Others say it comes of נשא (*ala*) *to curse*, and so it signifies Gods *wrath*; And I confesse it is under this root in the *Lexicons*, yet under favour, we finde it a name sweet to the remembrance of Gods people, as, *oh my God, our God*, is frequent in Scripture, the joyfull expressions of Gods people, where this word is found.

It takes part with both these; and so is the name of God, as he is omnipotent, to defend his people, and as he is a consuming fire to destroy his enemies.

And though it is a noune of the plurall number, and joyned with a Verbe of the singular number, as if you would say *Dii Creavit*, (an unusual phrase in Latine) yet it proves clearly, that the world was created by the *Trinity in unity*.

And that the Eternall, Immence, Incomprehensible unity manifesteth it self in it selfe, from eternity, in eternity, by the Trinity, and is *Father, Son, and Holy Ghost*, in a threefold working. And that the Father, by the Son, with the Holy Ghost, in unity, created the Heavens and the Earth, and all the Hoasts of them.

(*eth*) is onely a signe that the word following is to follow the Verbe in the Accusative case, but its selfe signifies nothing at all.

שמים (*shamaim*) *heavens*, is a nounе derivative of the duall number, and there are very great disputes from whence this word should be derived.

Some say it comes from מים (*majm*) which signifies *waters*, taking ש (*sh*) for its prefix, which signifies *which*; as if one should say, that by the heavens is meant that place from which the waters fall; But it is very well known, that by the heavens is meant not only the receptacles of the waters above, but of those higher Heavens, where the Sun, Moon, and Stars are: And also of the Heaven of glory; But none of these were finished the first day.

And indeed, it seems clear to me, that it is derived of the root שמם (*shamam*) which signifies *to astonish*: and so שם (*sham*) *astonishment*, taking ים (*ajm*) for its affix, which properly makes it the duall number, we are thereby rightly told what the heavens are; even those glorious manifestations of God, which (though excellent discoveries thereof are made unto us, yet) when we poore mortall creatures have pryed all that we can into them, even then, the more we know, the more we are astonished.

ה (*h*) emphatically here put for the prefix, as if it were said, *these heavens*, *those heavens*, *the heavens*, pointing out unto all the heavens to be created of God, even the heaven of glory, for Saints and Angels, which is without end, was not without beginning.

ארץ (*erets*) *earth*, is a nounе derivative, of both genders,

ders, ſometimes maſculine, and ſometimes feminine.

It is derived of רִיצַץ (*raiſats*) and ſo of רָץ (*rats*) which ſignifies to *bruiſe*; which doth very well ſet forth the nature of the earth; for it is the moſt ponderous matter of all the creation.

When אֶרֶץ (*erets*) is of the maſculine gender, it ſignifies the *earth*, only as to its own ſubſtance, without any relation to any thing flowing out of it, unfruitfull, and unadorned, as it was in its firſt forme, and as it is ſince ſpoken of in relation to its ſelf only, as ſhels, potſheards, and the like. When it is of the Feminine gender, it is to be underſtood as being the wombe of creatures flowing from it, as plants to adorn it, or Inhabitants to dwell upon it, as the Earth in the Fields, Gardens, and ſuch like places.

ה (*h*) emphatically is the prefix to *earth* here, as before to *heavens*, and doth teach us the ſame Leſſon concerning things below: That the firſt forme that the Earth received, it had from God.

וְאֵת (*veeth*) *and*, is only the mark again of the accuſative caſe, taking ו (*v*) a conjunction copulative for its prefix.

אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ (*eth haſhſhamajim veeth haarets*) *Cœlos, & terra, the heavens and the earth.* All was created by God, in the firſt matter, and forme, together, on this part of the firſt day, when God in beginning created them: as a workman caſteth or forgeth a cup and cover both together, and afterwards faſhions and beautifies it, or as an Egge, which when it is layed, hath the white and the yolke, but after it becomes a chicken, receives perfection of bones, and is beautified

with feathers, and other adornments. So were the Heavens and the Earth first both created by God in the first motion and matter, and afterwards perfected in beauty and order.

From the whole Verse, there are some of the Hebrew Rabbins have been curious in observations, (for they were strangely given that way, as appeares by all their writings) some of their conceits were thus:

First from the letter ה which is as much, in number, as M. with us. That because in this Verse it is six times expreſt, that is, once in six of the words: הַשָּׁמַיִם (*haſhſhamajim*) only wants it, that therefore this world is to continue from the creation 6000 years, And some since have called the seventh of the thousands, the eternall rest, and therefore consealed; in the mystery of הַשָּׁמַיִם (*haſhſhamajim*) in which ה is not found.

And a second observation is from the number of these seven words, that they hold forth unto us the seven dayes in the week, in six of which God created the world, and we are appointed to labour, and the seventh which is the Heavens, doth signifie the day of rest.

But leaving the Rabbins to their curiosities, I will conclude at this time, with this undeniable truth: *That in beginning, God, who is Trinity in Unity, and Unity in Trinity, created the heavens, and the Earth in the first forme thereof, of nothing; and this Heaven and Earth thus first made was the world, though not yet set in perfect order, but afterward beautified by the Ornaments of the six daies work.*

The End of the first Oration, concerning the first dayes work of the Creation.

THE Creation of the VVORLD.

BEING An Expoſition on the Hebrew in *Geneſis* the firſt Chapter.

The ſecond Oration, concerning the firſt Dayes Work.

Right Honourable and the reſt, Lovers of Vertue.

I Shall now (by Gods aſſiſtance) ſhew you how the groſſeneſſe of Creation, was ſeparated in the firſt form, from the ſpirituall nature, and what that ſubſtance in its beginning was. *I pray God give a bleſſing upon us.*

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם Gen. 1. 2.

(*vahaarets hajeta tohu vabohu vehhoſhech ghnal-pene tehom*) which *Montanus* tranſlates into Latine thus: *Et terra erat ſolitudo & inanitas: et caligo ſuper facies Abyſſi.*

And in our Engliſh Bible; and the *Geneva*; it is rendred, *And the Earth was without form, and voyd, and darkneſſe was upon the face of the deepe.*

ו (*v*) *and*, is a Conjunction Copulative, which (pointing to the inſuing words) relates what the Creation was in its firſt forme, as to its owne ſubſtance, even as a peece of wood cut rough out of the timber by the Carver, or a ſtone hewed out of the rocke, by the Maſon, intended for curious works to be ingraven and wrought, for the adorning of it, but as it is ſo, in its own rough ſhape, and firſt forme, it is only a block, or a ſtone, and no faſhion, no beauty put upon it.

I know that moſt of the Interpreters upon this place, are of opinion, that theſe words which I have taken for this ſecond theame, do relate only to the Earth, and not any thing at all to thoſe places where the Firmament or Heavens now are.

But I ſhall make it very cleare to your underſtandings, and prove it poſitively out of the Scriptures, that theſe words do relate part of them to the Earth, and part of them to the Heavens.

The former part, והארץ היתה תהו ובהו (*vaharets hejeta tohu vabohu*) relates to the Earth.

And the next words וחשך על־פני תהום (*vehhoſhech ghnal-pene tehom*) extend to thoſe higher Orbes whither the Heavens afterwards (in the ſecond daies worke) expanded.

Firſt concerning the Earth.

הארץ (*haarets*) *the Earth*, *Moſes* calls it Earth, becauſe it was ſo named long before he writ the Hyſtory; but it was not Earth this firſt day, nor untill God

cauſed

cauſed the waters to gather together, and the dry land to appeare, and then God called it Earth, *verſe* 10. and not before.

Some Mountaines in *Arabia*, are called ſandy hills, becauſe nothing but ſand is to be found ther, yet after ſhowers of rain, the duſt of gold is ſprinkled about their bottomes, even ſo the firſt forme of the Creation, had not that glorious beauty, which the divine ſhowers of Gods *fiat* afterwards diſtilled from it.

And yet it had a being.

היתה (*hajeta*) *was*. She that was afterwards ſo ſtately adorned by the divine workings after the expiration of ſix dayes, had (even in the firſt day of her barrenneſſe) a ſubſtance, a forme, a being, for ſo the root הָיָה *haja* ſignifies, *to have being*.

As a tree in winter that hath no fruit, no leaves, no beauty, yet it hath both a root in the ground, and a body, and branches ſpreading towards the Heavens.

But what was this forme that it now had?

תהו ובהו (*tohu vabohu*) *without forme and void*, ſaith *Moſes*, which the Prophet *Eſay* explaines to be

קַו תֹהוּ וְאַבְנֵי בֹהוּ (*kav-tohu veachne bohu*) *the line of confuſion, and the ſtones of emptineſſe*, Eſay 34.11. The line תהו (*tohu*) confuſion: The perpendicular (*bohu*) ſtones of emptineſſe.

But I ſhal explain each of theſe words diſtinctly apart.

תהו (*tohu*) *without forme*, is a Noune Derivative of the Maſculine Gender, *Jerom*, tranſlates it to ſignifie *empty*, (that is without plants to adorne it, or Inhabitants

bitants to dwell upon it.) The *Septuagint*, translate it *invisible* (no plant nor creature, to be seen upon it) *Pagnim*, understands it, *vast*, *solitary*, And some of the Hebrew Rabbins have called it a *Chaos*, as some remote rocky Islands now are, where there is nothing to be found but stones, slime, and rubbish; and it is derived of תָּהָה to be *solitary*, and so it signifies a *desolation*, or *vast thing*, without plants, or creatures.

Yet the Earth was not absolutely without a form, for then it had bin nothing: Every thing that is, hath a being by its forme; but it was not yet severed from the waters, compact, or made solid, adorned with plants to beautifie it, nor inhabited with creatures to dwell upon it. There was no *Adam*, no Garden of *Eden*, with pleasant and delightfull trees, and precious stones, all which it had gloriously, when the Creation was finished.

For as the Prophet *Isay*, saith לֹא תֹהוּ בְרָאָהּ (*lo tohu beraahh*) *the Lord did not create it to be* (תֹהוּ *tohu* that was not Gods end to have it remaine so) *vaine, but afterwards formed it to be inhabited*, Isa. 45. 18. And it was looked upon by God (in the eternall Councell of the Deity) as having all its comely Ornaments (in the *Idea*;) All things are in eternity in Gods presence.

בֹּהוּ (*bohu*) *void*, is a Noune derivative of the masculine Gender, it comes of בָּהָה (*baha*) (or בּוּהּ (*bubh*) both which signifie, *to be empty* or *voyd*, (and so it signifies *emptinesse*, or a *vacuity*) so as to be uncapable of producing plants, which vertue it received afterwards in the third dayes work.

It was as a twig that a Gardener cuts off, which is

not

not capable of bearing fruit, untill he hath ingrafted it in the ſtock: It could not bring forth plants untill God joyned his *fiat* with it.

Secondly, *Concerning the Heavens.*

חשך (*hhoſhech*) *darkneſſe*, is a noune derivative of the maſculine Gender. Some of the *Rabbins* underſtood it to meane the element of Fire; but then it would have been tranſparent. Some ſuppoſe it to be that which wee call night (and no other darkneſſe) going before the day; but we know that in the night, there is (when it is darkeſt) ſome glimpſe of light, from the influence of the Stars at leaſt.

In a word, it was not any thing created, but comes of חָשַׁךְ (*hhaſhach*) to be *obſcure*, or *dark*) greater then the darkneſſe of the night, a meere privation of light. It is a maxime, both in *Divinity* and *Philoſophy*, That darkneſſe is the principall thing in the very eſſence, and forme of the Creature, untill God puts in light into it; שָׁמַיִם (*ſhamajim*) *the Heavens* (ſaith *Job*, where all thoſe glorious bodies are) לֹא־זַכּוּ (*lo zacco*) *are not clean in his ſight*, Job 15. 15. They were all (even the Angels themſelves) dark creatures, untill God put light into them: And yet the darke obſcures not from God, the light and darkneſſe are all one unto him.

And this darkneſſe was not in the Chaos onely, but עַל־ (*ghal*) upon the Abiſſe, which is derived of עָלָה (*ghala*) to *aſſend* or *riſe up*; it was above the Chaos, but within the Creation.

פְּנֵי (*pene*) *the face*. It is the plurall number, in conſtru-

ſtruction, for פָּנִים (*penim*) *faces*, and is derived of פָּנָה (*phana*) to *look*, and ſo properly ſignifies the aſpect; As where God ſaith in the ſecond Commandement, *Thou ſhalt have none other Gods but me.* It is in the Hebrew, עַל־פָּנַי (*ghnal panaja*) *upon my face*; that is, *in my ſight.*

And ſo here, this darkneſſe did extend over all the vaſt empty *Abyſſe.*

תְּהוֹם (*tehom*) *the deep*, is derived of תָּהָה (*taha*) as תֹּהוּ (*tohu* is) onely hath a more large extent, taking ם (*m*) for its affix, as if it were an Adverb; and ſignifies al that lay *voydly*, the whole ſolitary vacuity, the great *Abyſſe*, bottomleſſe emptineſſe, not that it abſolutely wanted a bottome, but by reaſon of its vaſtneſſe.

Moſt men take this Deep for the Sea; but that is a miſtake, for the Seas were not yet gathered into their place: And *Job* treats of them each diſtinctly, as ſeverall.

תְּהוֹם אָמַר (*tehom amar*) the *depth ſaith*, וְיָם אָמַר (*vejam amar*) and *the Sea ſaith.* Job 28.14.

And al that I have ſaid, agrees with what the Prophet *Jeremiah* hath written in the holy Scripture. *Jer.* 4.23.

רָאִיתִי אֶת־הָאָרֶץ וְהִנֵּה תֹהוּ וָבֹהוּ וְאֶת־הַשָּׁמַיִם וְאֵין אוֹרָם

(*raiti eth haarets vehinne tohu vabohu veeth-haſhſhamajim veen oram.*) *I beheld the Earth, and lo, it was without forme, and void: And the Heavens, and they had no light.* That which *Moſes* calls the depth, *Jeremiah* calls the *Heavens*; and that which is called *darkneſſe* in *Geneſis*, is here called *no light.*

The End of the ſecond Oration concerning the firſt dayes work of the Creation.

THE Creation of the VVORLD.

BEING An Expoſition on the Hebrew in *Geneſis* the firſt Chapter.

The Third Oration, concerning the firſt Dayes Work.

Right Honourable and the reſt,
Lovers of Vertue.

I Shall now (God willing) ſhew you how the *Spirit of God* ſupported the *unformed world*, and thereby the Divine power working upon Nature, formed, and brought the *Creation* into *figures*, to the eternall glory of God, and contemplations of Angels and Men.

וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם Geneſis 1. 2.

(*veruahh elohim merahhepheth ghual-pene hammajim*)

Which *Montanus* translates, *Et Spiritus Dei motabat super facies aquarum*, and in the English Bible it is translated thus: *And the Spirit of God moved upon the face of the waters.*

ורוח (*veruhh and the Spirit*; רוח (*ruahh*) is a Noun derivative, and is sometimes in the Masculine gender, and sometimes the Feminine. Interpreters doe much differ about its signification in this place.

Tertullian, (as Doctor *Willet* reports) and so the later *Jews* generally also say, that it is to be interpreted here *wind*; *A mighty wind, or the wind of God*, but that is a mistake; for the wind was not yet created.

Theodoret, was of opinion, that by it, is meant the Aire; but that cannot be, for all the Creation was in the first forme (only) in the Chaos.

Cajetanus, translated it an *Angel*, because *Angels* are said to bee Ministring spirits; but that is absurd: God needed not the helpe of Angels to create the World, nor to sustaine it, or to helpe to garnish it when the first forme was created: And besides, it doth not seem probable, that the Angels could be, before the Heavens were created; nor had God yet created the Light in its first forme, much lesse the Angels.

The old *Rabbins* (who were more able to interpret) say it signifies *spirit*, or *ghost*, as wee have it translated.

It is derived from רָוַח (*ravahh*) *to breath*, or cause breath, to inspire, or put in an influence of motion; and from thence רוח (*ruahh*) signifies a *breath*, or *spirit*.

And it is here in the Feminine gender, holding forth the

the Spirit of God, to bee the Creatour of ſpirits, and breath; which is teſtified by the Prophet *Amos.*

הִנֵּה יוֹצֵר הָרִים וּבוֹרֵא רוּחַ

(*Hinne jotſer harim ubore ruahh*) *Lo, hee that formed the mountains, and createth the ſpirit* (or wind) *Amos* 4.13.

And therefore the Prophet *David*, confeſſeth unto God in the hundred and fourth *Pſalm.*

תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּן

(*Teſhallahh ruhhacha jibbareun*) *Thou ſendeſt forth thy ſpirit, they are created.*

And ſo here it ſignifies the *Spirit of God* the Creatour: And therefore it follows,

אלהים (*Elohim*) *God*, God in Trinity; רוח אלהים (*ruahh elohim*) the Spirit, of God in Trinity; that is, the Holy Ghoſt, the third perſon in the Deity.

As God is one in Unity, ſo he is three in the *Hypoſtaces*, Father, Son, and Holy Ghoſt.

The Father is from himſelfe, the excellent glory, enjoying himſelfe in his eternall will.

The Son proceedeth from the Father, and is the brightneſſe of his glory, and the expreſſe Image of his Perſon, enjoying himſelf in the eternity of his Fathers will.

The Holy Ghoſt proceedeth from the Father, and the Son, and is the Spirit of glory, enjoying himſelf in the eternall motion, which is rouſed up, and ſtirred from the eternall enjoyment, which the Father and the Son, have each in other.

This is a great myſtery, & it canot be fully explained to the ſenſes of mortall men; but we may ſee Emblems of the Trinity in the Sun; there is the illuſtrious body of the Sun, the Light, and the Warmth : So the Father is the excellent glory, the Son the brighneſſe of that glory, and the Holy Ghoſt the Spirit of glory. And God in Trinity, by the Spirit of glory, created and beautified the world. And therefore ſaith holy *Job.*

רוּחוֹ שָׁמַיִם שִׁפְרָה

(*Beruhho ſhamajim ſhiphra*) *By* (or in) *his Spirit, he garniſhed the Heaven.* And ſo here *Moſes,*

ורוח אלהים מרחפת על־פני המים

(*Veruahh elohim merahhepheth ghnal pene hammajim.*) *And the Spirit of God moved upon the face of the waters.*

מרחפת (*Merahhepheth*) *moved.* There are very great controverſies about the meaning of this word; and many diſputes have beene among the Learned concerning it: As for example:

The *Septuagint* tranſlate it, *was carried.* The Spirit of God was carried upon the face of the waters; that is, as a Bird is carried with her feathers, ſwimming upon the waters, by the motion of her feet. But this is far fetcht.

Tremellius tranſlates it, *did ſit*, the ſpirit of God did ſit upon the waters, that is, as a Hen ſits over her young, and this I confeſſe comes nearer to the ſence of it.

The latine tranſlation renders it *motaba*, *did flutter.* The ſpirit of God did flutter upon the faces of the waters

waters; that is, as a Bird fluttereth over her nest to warme and refresh her young.

But *Calvin*, in his Commentary upon this place renders two significations, as so indifferent in his judgement, that saith he, the Reader may take that which he likes best. It may be understood saith he, *stirred it selfe*, or, *rested upon*.

1 That the Spirit of God *stirred it selfe* upon the waters (to exercise his strength.)

2 *Rested upon* them (to sustaine them.)

The root from which מרחפת (*merahhepheth*) is derived is רחף (*rahhaph*) which in the English Bible, is severally rendered.

Sometimes it is translated *to shake*, And so when the Prophet *Jeremiah* being troubled at the peoples sinnes, said.

רִחֲפוּ כָל־עַצְמֹתָי

(*rahhaphu col-ghnatsmothai*) which is translated in our English Bibles thus, *all my bones shake*, that was, through the influence that it wrought upon him, it made his bones to stirre, and move within him, all his bones did shake.

Sometimes again it is translated to *flutter*, as in *Deuteronomie*, where *Moses* sets downe Gods out-flowne love to his people, under the similitude of an Eagle over her young, it is in the *Hebrew*.

עַל־ גּוֹזָלָיו יְרַחֵף

(*ghnal- gozalaiv jerahheph*) It is translated *fluttereth over her young*, moves, expands, spreads, puts influence in, by resting upon, as the sun that spreads its beames

upon the Earth, fluttereth over her egges, not chickens, for so the word imports.

גּוֹזָל (*gozel*) signifies the young of any thing, as it is propagated and brought forth in the birth, which of birds must be the egges & nothing else: It is derived of גָּזַל (*gazal*) which signifieth to part away violently, which must needs be the egge, and not the chicken. So that this fluttering (of the Eagle) over her young, is her sitting upon her egges to hatch them, which she doth by that warmth that floweth from her into the egges. And so the spirit of God is said to sit, or move, here.

And there are five things more to be considered concerning this word מְרַחֶפֶת (*merahhepheth*) *he moved.*

1. That it is a participle in *Benoni*, that is, *moving*, which shewes unto us, that all creatures subsist by motion, the Sunne, Moone, and Starres are preserved by motion; men, and all living creatures dye when they cease to breath. And all things that grow, are in perpetuall motion of putting forth themselves, to budding, or ripening what flowes from them, which ceasing, they dye.

2 By the conjunction וְ (*v*) prefix to רוּחַ (*ruahh*) we are to consider that הָיְתָה (*hajeta*) *was*, is to be understood, for *Moses* now spake of the time past, for the creation was long before he was.

3. מְרַחֶפֶת (*merahhepheth*) is here in the Conjugation *Pihel*, (though ח (*hh*) hath no *dageſh*, for it is one of those Letters that will not beare it, being as much as double ה (*h*) it selfe:) And by the Gram-

Grammar rules, ſignifies a doubling of the ſence, as to ſay *moved, moved*, that is, *continually*, or *vehemently moved*.

4 By the affix ת (*th*) it appeares to be the Feminine Gender, and ſo to ſignifie ſuch a motion as cauſeth production, that is, to bring forth; what the Trinity had decreed.

5 By the Termination ת (*eth*) it is the plurall number, and ſo holds forth the ſeverall workings of Gods ſpirit herein. Firſt, To preſerve the *firſt* Form of nature which God had created. And ſecondly, To cauſe that Forme to put forth it ſelfe to production, as to what God by his *fiat* afterwards appointed it.

And thus the ſpirit of God is ſaid to move upon the face of the waters.

עַל־פְּנֵי (*ghnal-pene*) *upon the face*, faces, or rather aſpects.

הַמָּיִם (*hammajim*) *of the waters*; for the waters then were higher then the Chaos, But I ſhall refer that of the waters, untill the ſecond days work of the Creation.

The End of the third Oration concerning the firſt days work of the Creation.

The fourth and laſt Oration, concerning the firſt dayes worke of the CREATION.

Right Honourable, and the reſt, Lovers of Vertue:



Oncerning the *Light* which God created the firſt day, *Moſes* ſaith, (as it is rendred in the Hebrew) *Geneſis* 1. *verſes* 3,4,5.

3 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר׃

4 וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב וַיַּבְדֵּל אֱלֹהִים
בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

5 וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי
עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד׃

1 (*Vajiomer elohim jehi-or: vaihi or.*)

4 *Vajiar elohim eth-haor ci-tobh: vajiavhdil elohim ben haor uben hahhoſhec.*

5 *Vajiikra elohim laor jom, velahhoſhec kara laila vaihi-ghnerbh vaihi boker jom ehhadh.)*

Which *Montanus* renders in Latine,

3 *Et dixit Deus: ſit lux, & fuit lux.*

4 *Et vidit Deus lucem, quod bona; & diviſit Deus inter lucem, & inter tenebras.*

5 *Et*

5 *Et vocavit Deus lucem diem, & tenebras vocavit noctem, & fuit vespera, & fuit mane, dies unus.*

And in our English Bibles it is translated thus:

3 And God said, Let there be light; and there was light.

4 And God saw the light, that it was good; and God divided the light from the darkneſſe.

5 And God called the light day, and the darkneſſe he called night: and the evening and the morning, were the firſt day.

To begin with the third Verſe.

ויאמר אלהים (*Vajjomer elohim.*) *And God ſaid*, God in Trinity. The great queſtion diſputed amongſt the Learned is, *How God here did ſay*, or ſpeake, ſeeing he is a Spirit? To which I anſwer thus:

There are ſeven Hebrew words, which I finde in the Bible all tranſlated to ſpeake; but they differ thus, 1 דָּבַב (*dabhabh*) ſignifies to ſpeak *in wrath*, or what comes from anger. 2 דָּבַר (*dabhar*) to ſpeak out a thing by *argument*, or alleadging reaſon. 3 מָלַל (*malal*) to ſpeak with *power*, efficacy, or majeſty. 4 עָנַה (*ghnana*) to utter with the mouth, *ſlowly*, ſoberly, and leaſurely. 5 נָאַם (*naam*) to ſpeake pleaſantly, and merrily, or finging, or the like. 6 הָגָה (*hagha*) to ſpeak by a *groan*, or a *ſigh*. And 7 אָמַר (*amar*) to ſpeake by any way of manifeſting what is in the *minde* or thought, as an Artiſt that ingraves, carves, or paints a reſemblance, to manifeſt what is in his fancy.

We expresse what is in our mindes by writing, as well as by words; and so the *Egyptians* did the like by *Hereglifixes*: And men by their lives and conversations thus speake what is in their hearts and mindes: And therefore saith the Prophet *David*, *Psal* 94.4. יִתְאַמְּרוּ כָּל־פֹּעֲלֵי אָוֶן׃ (*jithammeru col pongale aven*) which our English Translation renders thus. *All the workers of iniquity boast themselves*, speak themselves, their hearts speak by their works.

And therefore saith *David* in 53 *Psalme*, and the 1 *Verse*.

אָמַר נָבָל בִּלְבּוֹ אֵין אֱלֹהִים׃ (*amar nabhal belibbo en elohim*) *the fool hath said in his heart there is no God. Corrupt are they, and have done abominable iniquity*; That is, by the abominable iniquity of his life, he hath manifested that he hath a corrupt heart, and that he doth not beleeve in God; he hath avouched it by his conversation.

And where *Moses* saith in the 26 Chapter of *Deuteronomy* vers. 17.

אֶת־יְהוָה הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹהִים׃

(*Eth Jehova heemarta hajjom lihjoth lecha lelohim*) which is rendred in the English, *Thou hast avouched the Lord this day to be thy God.* And verse 18. the same word is used againe, and so translated. *And the Lord* הֶאֱמִירְךָ (*heemirecha*) *hath avouched thee this day to be his peculiar people*: That is, hath manifested what is in his minde towards thee.

God

God said. That is, It was in the counsell of the Almighty, That now there should be light.

יהי (*jehi*) *Let there be*, it is a branch of היה (*haja*) to cause being, and is in the Future tense, and third person singular, by the prefix י (*j*) properly *it shall be*, light shall have a being.

אור (*or*) *light.* The Learned (both primative, and later Fathers) have been very inquisitive to finde out what this light was, that was this first day created, and have much differed about it. I will tell you some of their opinions.

1 I will begin with *Austin*, he thought it was a *spiritual*, and no naturall, or corporeall *light*; but that cannot be, because it did distinguish day and night.

2 *Catharinus*, and others, conceived it to be the perfect light of the *Sun*, now made this first day, and rehearsed againe the fourth day; but that is directly against the Text of the Scripture in verse 16. where it is expresly said, *That God made the Sun, as also the Moon and Stars.*

3 *Nazianzen*, and so *Theodoret* say, that it was such a *bright cloud*, that no mortall nature could endure to look upon it whilst it was whole, and that therefore it was afterwards disperst into severall bodies of the Sun, Moon, and Stars: But that is very improbable; for then the most absolute glory of the whole Creation should have lost its perfection, before man was created.

4 *Damascene* supposed, that this light proceeded from the *element of fire*; but that cannot be, for the Element of fire was not (as yet) created.

5 *Basil*, and others, hold it to be a *light without a subject*, afterwards fastened to the body of the Sun: Indeed if it had beene מָאוֹר (*maor*) there had been some ground for this opinion, but being that it is אוֹר (*or*) *a body of light*, that appears a clear mistake.

6 *Thomas Aquinas*, relates this light to be the *Sun*, but as yet imperfect, and afterwards beautified, and finished. If he had onely said it had been such a light, and not called it the *Sun*, his relation had been more probable.

7 *Beda*, *Lyranus*, the *Master of Sentences*, and others, alleadge it to be a *bright light some cloud*, which was carried about by a circular motion, and gave light to the world; and indeed this is something to the purpose: But,

8 Others, together with those quoted by *Piscator*, say, that this light was *a little cloud that had a glimmering light in it*, brought out of those waters, where the Spirit of God moved, and that by the power of the Almighty, it was caused to move with a circular motion about the masse of waters, and Chaos; and this seems to be most probable, and agreeing with the whole History.

And yet some goe a step further, and say, that this little light was afterwards translated into the body of the Sun, on the fourth day when it was created; but that is an extream curiosity.

Verse 4. וירא אלהים את־האור כי־טוב (*Vajjar elohimeth haor ci-tobh.*) *And God saw the light that it was good.* The exposition of this, I shall refer to the last verse of the Chapter. It follows,

וַיַּבְדֵּל אֱלֹהִים (*Vajjabhdil elohim*) *And God divided*;

God in Trinity, made the light to be morning in one hemiſphere, whilſt it was darkneſſe in the other. There was a clear diſtinct diviſion.

בֵּין (*ben*) *between*, for even the whole Chaos was between them; and what אוֹר (*haor*) this light was, I ſhewed you out of the third *verſe*. And what הַחֹשֶׁךְ (*hahhoſhec*) this darkneſſe was, out of the ſecond *verſe*.

Verſe 5. וַיִּקְרָא אֱלֹהִים (*vajjikra elohim*) *And God called*; and ſo alſo קרא (*kara*) *He called*; they are both one word, onely the former hath the conjunction ו (*v*) and ſo is formed as the Future, but is the Preter tenſe, a phraſe uſuall in Hebrew in this manner. It ſignifies ſuch a calling as doth manifeſt, or proclaime a thing, whereby the nature or quality thereof is rendred: And thus God here did manifeſt, and proclaime (*laor*) *to the light*, ולחשך (*velahhoſhech*) *and to the darkneſſe*, for both have the prefix ל (*l*) *to* them.

יוֹם (*jom*) *day*, the light is very properly called day, being derived of חָמַם (*hamam*) which ſignifies, *to brandiſh, and put to flight*; for ſo doth the brandiſhing luſtre of the day expell the darkneſſe of the night.

לילה (*laila*) night, it is derived of לָיַל (*lajal*) to wander about, round and round, and with circumferences, as one that goes up a paire of ſtairs; ſo do men that walk in the night. And ſo doth the darkneſſe flye before the day in its motion alſo.

ויהי־ערב (*vaihi ghnerebh*) *And the evening was*, it is derived of עָרַב (*ghnarabh*) to *mix*, and when the evening comes, it mixes all things with it selfe, in one conjunction of darkneſſe.

ויהי־בקר (*vaihi boker*) *and the morning was*. It is derived of בָּקַר (*baker*) to inquire or aske; which as it relates what men then begin to do amongſt themſelves, ſo it teaches us what is our duty towards God, even to aske of him our daily bread, even all things whereof we ſtand in need.

ויהי (*vaihi*) *was*, expreſſed both to the evening and to the morning, ſhewes that all the day, each of them had a manifeſt being in that hemiſphere, (wherein for the preſent they *were* each of them but) a part.

יום אחד (*jom ehhadh*) *the firſt day*, properly (it ſignifies) one day. It is not uſuall in Hebrew to call any thing firſt, but God himſelfe: אחד (*ehhadh*) is derived of אָחַד (*ahhadh*) to joyne together, and ſo the joynt motion of the evening and morning made one day, for after the light was created, both night and day were continually, for whereſoever it was day, it was at that preſent, night on the other ſide of the World; as it is now with us, and the Hemiſphere in our Antipodes. But the evening was firſt every where, untill the morning light approached. And ſome thinke (and perhaps it may be ſo too) that this light was made about the time we call ſix a clocke in the morning, the day being then about ſix houres long: And yet others thinke, that all that God made of the

the Creation this day was ſuccinct, immediately one thing after another, about the time we call midnight, And ſo the whole day and night, ſucceeded in all parts of the world in order after.

The end of the fourth and laſt Oration concerning the firſt dayes worke of the Creation.
